1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

was in the habit of warming himself in the sun in the morning. The cry of Valelailai was *Screivalu*, one of the god Tui Lakemba's names. 726

Captives are called *mbombula* (caught alive). They were despised. Should a man of Nasangalau who had been a captive come and speak in Tumbou he would be shut up with the words, "You are a captive." The custom of taking prisoners is said to be ancient. The Tongans of Lau in Christian times made prisoners on a large scale; whole villages were brought over to Lakemba to work for one to ten years, then the Lord of Naiau said, "Let So-and-so take them back to their village." Then a nobleman of Tumbou would take them home, build them houses, and come back. The captives would some day bring a feast in return. 727

VICTORY

For a slain enemy a drum was beaten (*lali ni mbakola*). Those who had slain a man blackened their faces, wore a train and a turban, and were finely dressed; they sat on the upper deck of the canoe, singing a *thimbi*: *"To alewa, tangane, veitho* [four times], *salia."* (Women's side, men's side, intermingle, passage [?]). In the West and in Thakaundrove the girls sang obscene songs called *ndele* thus: 727 554 [83]

You are like this
We are like this

alluding to sex.

The manslayer stands in the village with his club on his shoulder and the gentlemen and ladies come and place before him plentiful gifts, for which no return is expected. He is said to *thouvi* or *thovi*, and the gifts are termed *i thouvi* or *i thovi*. Then they give him a new name: Koroi or Dog, or Canoe, or comb of some big nobleman, thus Wanggaimalani, Seruimalani, meaning that Malani embarked upon him to be saved, or he combed things out so that nothing might be tangled, but Malani might pass. When a man had slain two or three men, he was called Shark; if six he was Tawakeono. Seven flags; if ten, Tawaketini. These were names of mighty men. Now Koroi is used of academic degrees. 727 554 431 551

A man saved by another remembered the deed, and sooner or later, it might be ten years, gave him plenty of stuff (*i yau*), and his descendants would remember it and save the descendants of that man. Such gifts were called the thing for a life (*ka ni mbula*). If a man saved the High Chief, Roko Sau would give him a daughter as wife, or give him land, and remember his family. 431 577

Peace is called *sautu*, from *sau*, chief, rule, sovereignty, and *tu*, standing, chief, state. The same word also means prosperity, plenty. 196

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

The head and foot[1]
are tied to two spars, the yard (*vu*, forefather) and the boom (*alewa*, woman). At the tack of the sail the yard is stepped in a socket (*tuʻu ni vu*) on either the head or the stern board, and the forked end of the boom is fitted to the yard. The attachments *vu* and *alewa* are phallic symbols.

396
[831]

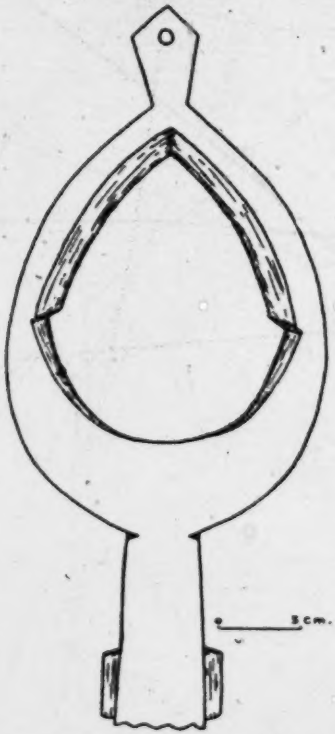

FIGURE 8.—Sailing canoe mast truck from Fulanga.

One or two halyards (*vakavakarewa*) are tied to the yard at a point about two thirds of the distance from tack to peak, and the sheet (*sila*) is attached to the boom at a corresponding point two thirds of the distance from tack to inside of timberlake.

To raise the sail the halyards are drawn over or through the mast-prong or the aperture in the masthead and made fast to a cleat at the foot of the mast. The sheet is twisted around an inner stringer and held by one of the crew. If the wind is fair and constant it may be tied to a stringer. Furling the sail is shown in plate 5, *A*.

[1] [of the sail.-Analyst]